thereby introduced into the very heart of God's works; we can discover him alike in the general and the particular, and in the accommodation of both to the character of man. We are now out of that mechanism, which minds of high sentiment feel to be so offensive. We see not only the heart of the mechanism, we see also the very heart of the worker. It is not mere wheel upon wheel, and cylinder upon cylinder—we see now the moving power, and the whole issue contemplated ; and in the connexion between them, we discover the agent displaying his affection and lofty principle, his purity and grace. All nature, before so dull, is now lighted up, but with light, we have to add, too brilliant for those eyes which prefer the darkness.

Physical investigation gives the mere bones and muscles, and these very commonly without their connexions. Common natural theology gives us these in their adjustments, but without the life, the full form, and expression. Both are too like the plates of bare anatomy, so different from the living form of the human body. But we must go beyond a mere machine—we must go beyond an organism—we must show how the works of God testify of one who lives and acts, who loves his creatures, who indicates his approbation of all that is good, and his disapprobation of all that is evil. Science, in short, gives us the mere ANATOMY of the body of nature, instructive, no doubt, in its exhibition of important members and organs; common natural theology gives us the PHYSIOLOGY of nature, and shows the full frame in its connexions and beautiful proportions: but the human mind will not rest till, in the region of a higher art, we have also its PHYSIOGNOMY, and nature presented in its living forms, its face radiant with smiles, and the deep lines of thought and character graven on its forehead. Such is the figure we have endeavoured to present, rising beyond mechanism to life, and beyond law to love, and finding the traces of a

living God whom we may admire and trust, and, at the same time, revere and adore, and whose image, as we cherish it, assimilates our character to itself.

SECONDLY, THE SENTIMENTAL VIEW OF GOD. This is the product of the poetry as the other is of the science of the times; or, to go deeper, the one is the creation of the imagination and emotions, as the other is of the mere intellect empirically exercised, and both under the guidance of an unholy heart. The